Sumatra OD1
Ambon OH4
Batak OD5
Borneo OC1
Sumba OF17

St I 276 574 [12 cont.] consultation. It is noteworthy in this connection that on central Sumatra the betel quid is called the kapalô adat and the kapalô basô, that is, "the betel, the head of the adat, the customary law, the head of the consultation" (3).

3. Van Hasselt, Midden Sumatra, Volksbeschrijving, p. 178.

I A 276 584 574 The betel quid also plays an important role in betrothal and marriage. The youth who wants to entreat his beloved to love him in return does this symbolically by asking her for a betel quid. If he gets one, it is a good sign, proof that the girl [13] is favorably disposed toward him. "Oh, Maiden, says the Ambonese, "if your heart is inclined toward me, hide the areca and the betel in the knot of your hair and give them to me while out walking as a token of your love." And in urging his beloved to be true to him, he says, "Oh, my darling, wrap a piece of areca in your handkerchief and if your eye charms another, do not open your handkerchief so that you will not be untrue to your beloved." As a sign of the greatest affection, girl friends customarily give each other little betel quids that they have chewed for each other.

Betel also occupies an important place in the ceremonies before marriage. For example, the bride and groom have to use a betel quid in common, but more about this later. Finally, we note that many people regard betel-chewing as a custom taken over from the Hindus. Among others, Professor Pijnappel is of this opinion.

Br Bt I 276 5b I 27½ Next to betel-chewing, tobacco-smoking is very widespread. Both young and old smoke, even women, as in the Batak lands (Toba) and among the Dajak (1). Still there are

1. Schwaner, Borneo, Vol. I, p. 223.